

THE
NAKED MANS PEACE
IS
OBEDIENCE:

In a word to the

Magistrates, Priests and People.

*The Sword of the righteous mans war bringeth in Righteousnesse, Holinesse,
and Peace, without which no man shall see God.*

*True love pleads the cause of the just: Behold Christ rideth to Jerusalem
upon an Asse.*

*A naked man in true innocency is regarded more with the Lord, then thou-
sands which are clothed, and their hearts full of hypocrisie.*

To which is annexed the will of dead living, and living dead
man, now called NICHOLAS KEATE, with
a word in generall to all sorts.

*Isaiah 66. ver. 16. For the Lord will judge with fire, and with his Sword all
flesh; and the slain of the Lord shall be many.*

*James 1. ver. 16. Of his own will begat he us, with the word of truth, that
we should be as the first fruits of his creatures, verie the 25. read.*

Written by me Edmund Hide.

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Friends and people, I am constrained in my self to publish to you some lines, not craving any thing of you but what is meet.

Now concerning my Friend and Brother, who was constrained to go naked in publike view, about ten miles, unto the Town of *Newbery*, which in appearance unto men might hazard his life, yet through that powerful operation, and constraint of that Spirit of God in him, he was made to effect that which he was commanded to do, which was to go naked, and take a Sword in his hand, and fire on the top of it, and a golden girdle on his loyns, and standalls on his feet. for this his obedience he is condemned, and cried out against with scorn and contempt, saying, he is mad, and hath a devil, with more such like cruelties as their scorn can afford him, yet his joy still continues, and his heart still moveth towards God, for the day of our Redemption draweth nigh.

Therefore hearken now my beloved friends, and you our enemies to what the Lord shall speak to you in this matter, and is made good unto us by his Spirit in love, and so bringing of us unto the glory of the Father, and also to the fellowship of the Saints, by the overturning of iniquity, and slaying of sin, and giving to us the true life of the Gospell, in the Spirit of peace, to walk in it in our generation, that so the light of God may shine, and have its day in true appearance and manifestation of love, then shall the fire of God be kindled in your consciences, then you shall see that you are one slaying of another, yet you shall have a pretence of godliness, but woe unto all that go down unto Egypt for help, for his Sword is a Sword of peace.

Now again my beloved, the truth of Religion is a mystery to Magistrates, Priests, and people, which have a pretence to maintain the fundamentals thereof, for they are true in none, except they be truly practised.

Therefore in the first place I shall write a word unto the Magistrate, and shall bring or compare their life with the life of Christ, to prove whether it is one with his.

When he appeared amongst the sons of men, to make manifest his life, he appeared in the love of his Fathers will, and that he might be an example of it unto us, to shew the rightednesse of God amongst men, and that it might be followed by us who own the righteousness of God.

Then you Magistrates take notice, had he honour of men, or did he crave it? or was he full of pride and did use it? was he a follower of the customes and traditions of men? was he full of superfluities in meats, and drinks, and apparel? or was he chiefest among them that did meet in the Synagogues? did he lord it over Gods Heritage as ye do? or was he ever enriched by the things of this world, or gained he by the Sword, or did he by his obedience to his Fathers wil get into the honor of men, and so raigin over them? He rid unto *Jerusalem* upon an Ass, but ye Rulers of men now ride upon horses, that is swift judgment to be put in execution upon the simple, the strangers, and widows, and them, which have no Father on earth, he was not swift to destroy, as those are who have a pretence to the doctrine of the Gospel, by one name or other, or one Ordinance or other, and so call themselves Saints, when they differ not from the world but in words, for who have gained honour and riches more then they that pretend for Religion? or who have divided the spoil but they? or who are more proud then they, or have more superfluities of meats and drinks then they; so let the light in your own consciences discover to you that you are not risen with Christ, neither know you what it is to bear his cross, or Religion what it is, for that is it which tyeth us to God, and also one to another, but the Daughter of *Sion* is left as a cottage, therefore give ear ye Rulers of *Sodom*, and ye people of *Gomorrhah*, may not I say unto you, as it was said unto them, ye pray and keep daies of fasting, and appointed times, it is iniquity before the Lord, your hands are full of blood, do not these things fall upon the back of the righteous? and can such that practise these things maintain true Religion? how many were laid up in prisons of those that held up the power of Antichrist, by Christ or his Apostles, it is the cruel one that doth imprison, but it is mercy and love that sets

sets free; is Christ your pattern, then where will you find that he imprisoned or punished any for the breach of the Law of God? if he did not so to wicked, then why are you so to the righteous? I am now called to speak to you in truth, and let the light within you testify that the so are the enemies Laws and unrighteous judgments.

Do we not daily see that those Rulers that are put in Authority, for to judg of matter concerning the Civil State, will also take upon them to examine the spiritual man, and inflict punishments if there be a crying out against wickedness, or vain glory, or such like things, they take advantage against the simple, which do not, nor cannot do wrong unto State or people, for they have a Law within them, which is Christ, though they come in appearance with sword, as this my Brother did, where are the wrongs that are or were done by him, or any of those, who of late have been imprisoned by the Officers of State? are all Magistrates full of Divine Mytery, surely no, but sit as Judges to let *Barabas* go free: The people of God in former times were cloathed in sheep skins, and goat skins, and dwelt in dens and caves of the earth, and what we may undergo now we know not, but the Lord is our peace, and our all, and when Christ who is your life shall appear in you, then shall you be changed even as this my Brother, for all naturall men have a Spirit which manifests unto them that the life which they now live shall be cast out, now he that is spiritual, his life runneth after love, after peace, even to beget, to convince, and bring deniall of all propriety upon himself, as he did; that is now gone forth from all his honour, his credit among men, his pride, his oxen, his farm, and his wife, so as not to live to his lusts, even to be stripped naked of all, and to be a sign to all, and that it might appear that it is the Virgins chastity which holds forth Christs Divinity in all things, Oh look, look, and behold it is the chaste Virgin which knoweth Christs Divinity, for the deeds thereof are not evil, neither can a Virgin bind heavy burthens upon strangers, for the Magistrate, the Priests, and the people, are the strangers to the Ministry of Christ, for the Magistrate is carnal, the Priest is carnal, and the People are carnal; the Magistrate loveth honour with great revenues, and by that means setteth himself in judgment and places of authority, and so judgeth for money, and pass censures for reward, their friendship

ship and love is to be obtained for money, if any one is counted wise amongst them, it is because he hath store of money, and knoweth how to oppress, so that the innocent are made beggerly by them; but he that is born of God hateth all this, and they which live in this are carnal, and know not the fundamentals of true Religion, for they that know them cannot lord and judge for money; therefore be wise, O ye Kings, and be instructed ye Judges of the earth; if you are born again, not of corruptible seed, but of immortal, you will feel within you your spirits to be renewed, your ungodly teeth to be broken and stripped of your honor, and will leave off judging for reward, and will find that you have no fellowship in the life of Christ, but in simplicity, it will take you from your farms, your oxen, your wives, your lusts, and all relations, before you can dwell with Christ, for whilst ye live in the Ministry of a carnal Government, ye deny Christ, and are in propriety with the devil.

Now as for those poor lambs which have gone up and down your streets, some naked, some preaching the Law of the Father, and some destruction, which God will bring upon the Man of Sin, and some against the deceit of the Priests, and some against the corruption of buying and selling, and several other voices, as against crimes which you say are punishable by your Law, so that the spiritual being come to preach against it, and in his conversation to deny it, you judge him mad, and imprison him, when indeed the Law cannot take hold of any unrighteousness in their lives, or wrong done to any man by them; so that all the heavy burthens which they bind upon your shoulders, are to lay open all unrighteousness which is committed in secret, and to manifest it upon the house top, so as that the deed of the wicked are not justifiable before the Lord of Hosts.

Now to the carnal Priests and Ministers so called, I write unto you, that you would be exhorted to amend your lives, and cease from cruelty, lest ye be dashed in pieces like a Potters vessel, for the wrath of God hangeth over your heads; to prove that you are carnal, I need not trouble my self, because ye prove your selves so to be, for ye covet a recompence for preaching, more then to preach, and will not suffer the people to be free; if you read much, you cannot but read your own covetousness, for you eat the fitt of
the

people, and as troops of robbers wait for a man, so do the company of Priests murder in the way. Read the fifth of *Hosea*, there is spoken of Gods judgments against Priests, and People, and Princes in ver. 4. they will not frame their doings to turn unto their God, and the pride of *Israel* doth tellie to their faces; and this I lay as Bastards at their doors, for he that lives not the life of Christ is a Bastard: in all ages we find that the Priests were joynd to the Magistrates against the Prophets and Apostles, for they marry themselves one to another in deceit, they cried not unto me with their hearts, when they howled upon their beds, they assembled themselves for corn and wine, they rebelled against me; is it not clearly to be seen, that *Ephraim* is oppressed and broken in judgment? there is a broken judgment amongst Professors, take therefore a view of the Priests in every Parish, which takes upon them to preach the Gospel, they preach and pray to God for the Magistrate, that they may be invested with the blessed Spirit, I could rejoyce that they were so, and that they themselves were filled with that Unction Christ, then they would be debased in themselves, and not take upon them the title of Ministers, to minister life and salvation, whilst all their Ministry tends to no other end, but to serve themselves, and favour the Magistrates, because they favour them; and so stiling themselves Divine Ministers for their own carnal ends, deceiving the poor, by telling them that God is love, and yet they themselves are servants to malice, contentious strife and debate; and therefore take notice, that it is not love that joyneth the Priests to the people, but the power of the Magistrate, for he is not tyed to the people, but hath his liberty to leave them, and so are free for their own advantage, and make gain of the Peoples ruine, gathering assemblies for corn and wine; but he that is taught of God, hath his Magistrate in him, his Minister in him, and by that love to the people, will follow him, and will live to that which is everlasting in God, with those have fellowship in the communion of love. There be many that give themselves the name of Preachers of the word, but there are but few that are doers, for most are enemies to the Cross of Christ: I find them not to follow Christ in love, neither in peace, for they get a Prison for the poor, and cry out of Blasphemy in those which are rich in the faith, and make manifest the love of God to be in them forsaking

Taking of all: another deceit they have which take tythes, they say, they take it not for preaching, but as a gift of the State, so Putting their preaching upon their own gift; but he that lieth in wait to deceive, him will God destroy; now true love doth spring up, the Priests cry out against it, and so do the people.

Therefore a word to all ye people that are led by your Priests, as may be witnessed by your following them, there is pride in the Priest, and also in the people, covetousness in the Priest, so in the people, envy in the Priest, so in the people, the Priest his communion is propriety, so is the peoples, the Priest hath a clamorous tongue, so have the people, the Priest denieth the coming of Christ to be the Resurrection of God in man, so do the people, the Priest denieth a true Judgment day of God to be come upon the Man of Sin and unrighteousness, and that Christ will not bring us to the perfect life of holiness here, and so do the people, the Priests have not laid down their lives for Christ, neither have the people; for if the Magistrates, Priests, and Lawyers had no greater rewards of men for following the world and its wayes, then they should have for following Christ and his wayes, it's possible we should have neither Magistrates, Priests, nor Lawyers, to supply the places they now stand in; therefore, O ye people, give not up your selves to others, to be led contrary to what your own consciences guideth you to, but walk according to that which ye are fully perswaded of in your own minds, for there is a light within you, to which if you take heed, will lead you into the way of all truth, and being guided by that, you need not crave the power of the Magistrate to defend, nor the help of the Lawyer to plead for you, neither need you go to the Priest to direct you, for the children of the Lord are all taught of him, and they know his voice, and the voice of the Hurling they will not hear; but if you give not heed, nor take not warning by him, he will scatter the Sheep with the Shepherd, and deliver you up together for destruction: And be it known unto you all, that I have not writ this out of envy to any mans person, but I have written it to that end, to shew you the envy within you, and that enmity is Judge when you condemn without cause; therefore take notice that I do not condemn the Magistrate for punishing evil doers, but those that do well, and such are all those that in obedience to the will of God,

to forth to manifest the things they have seen and heard from him; neither do I condemn the Lawyers, seeing there is a right amongst men for endeavouring to help each man to his right, but for covering the reward or fee, more then the pleading the cause of the simple; neither do I condemn him that stands in the place of a Minister of the Gospel for doing righteousness, but because he doth it not, but walketh contrary to the life of Christ, as it was made manifest amongst the sons of men.

God is my witness, that this is the last Will and Testament of me the dead living, and living dead man, who am called Nicholas Keate, and have my residence in Harewell, the first of May, 1655.

Yea God, and God only is my witness, Full I bequeath my soul to the giver and taker of all good things. God blessed for evermore, Amen, as for my body, or composed mind of inventions, it is the Serpents meat, worms shall have it to heritage; but the Lord giveth the earth to the children of men, *Psalm 115: The Lord giveth, and he taketh; yea, he giveth all, and I take, and I give and keep nothing back, for I must serve the Lord my God with all my heart, and all my mind and strength; honor belongeth unto God, but shame and confusion unto the sons of men; therefore am I no more, neither have any more, neither live any more, but the Lord only, therefore that which the Lord hath lent me, and that which the Law of this Nation doth and must give me, do I give and bequeath all and every thing unto the Saints which excell in vertue; I, I am the God of Abraham, the God of Isaac, and the God of Jacob, it is the God of the living that giveth and taketh at his pleasure, whose name is Power and Strength, and is holy and blessed in himself, it is even he which turneth men to destruction: and then he saith, Come again ye sons of men, come and sup and dine with me, saith this holy Father to his Sons and Daughters, for in my house are all manner of varieties with abundance of plenty; I need nothing of yours, saith this Father, save your obedience; what would vain man give unto the Lord, seeing the beasts on a thousand hills are mine, saith he, whose nature shall put fire on all the combustible matter of the earth, and sacrifice it at his pleasure. I do write unto all that are far and neer, to the end that they might know that this is the Lords will, and not the will of a carnal minded man, for if I had, and my had and self had, did lord it over me,*

I should be as all the world are, worshipping the creature more
 then the Creator, and adore it as God; he hath ordained the fruit
 of my lips, and that is peace, peace to all far and neer, all oīd things
 pass away, I have no peace, but in the new heavens, and the new
 earth, for all my earthly substance is become as dead Carrion drawn
 out for all the souls to feed on, therefore it is the Lords will, and
 that is my will, that it may be laid wast from propriety and self-in-
 terest ever hereafter, therefore let it remaine as the Lords free in-
 heritance, to shelter, succour, and to be a place of refuge for the fa-
 therless, the widows and strangers, I mean such widower and stran-
 gers as know no man, (nor any thing that belongeth to man) after
 the flesh, and such are all the fatherless, they will own no father on
 earth, nor call any man Master on earth; for as the Lord hath
 bruised me, and made me to disown all relations of the flesh, and
 of earth and earthly things, so will he deal with many thousands,
 and they shall know the Lord in truth, and in righteousness, and
 when he hath made us a poor people, he will turne to us a pure lan-
 guage, therefore naked, ye sturke naked with the Lord appointed
 me to appear before multitudes of people, to shew that your
 hearts ought to be invaded and uncovered, and become innocent-
 ly naked before the Lord, as I am in body and mind, and that not
 only so, but he hath made me a sign, to shew that all covetous self-
 seeking worldlings, such as I was, may hereafter become to obey,
 and do as I have done, even resign up all, as the Lord hath com-
 manded me, so that I dare not say I have one penyworth of any
 thing left me, of many hundred pounds worth, of that which hie-
 terofore I called mine own, and was so by the Laws of this Nation.
 I know men will pass their votes, that I am mad or drunk, but be it
 known unto you all people, that I am in my right sober mind, on-
 ly the hand of the Lord is strong upon me, prevailing over all
 that wickedness and unrighteous actions, that I have heretofore, and
 the world now liveth in, and are glorying in their own shame and
 unrighteous selfish actions; but the Lord hath made me naked and
 bare for a sign, to shew that all their secret evil doings shall be
 brought into publike view before men and Angels, as they are
 now visible in the sight of God, he hath striped me, and brought me
 to have no will of mine own, I live not, but the Lord, he hath in-
 structed me, and done all his works in me, and for me; therefore, ()

ye men, that cry out shame, shame, for making my body bare, know
ye that I am neither better nor worse, for that this proceeds from
the work of God within me, he hath taken away the veil and cov-
ering of all deceit in me, and take ye the shame upon your selves,
for none belong unto me, because I die to all unrighteousness,
the Lord hath sent me forth with fire and sword, to proclaim that
the day of the wrath of the Lamb is near at hand, wrath to all un-
righteous and disobedient actions, and my two-edged sword, glis-
tering with gold, with flaming fire, which I received from
the Lord, do emblem, that God will appear in the hearts and
minds of men like flaming fire, and with the bright spirit of burn-
ing, will he cut and divide us with a two-edged sword all they do
oppose the righteousness and life of Christ Jesus, the day of the
Lord is come, his harvest is begun, he will now separate the ears
from the wheat, and the tares from the wheat, therefore, O all
ye people, my will, yet the Lord's will is, that ye cease from wicked-
ness, and let go displeasure, leave off from evil, and learn to do well,
and as ye would that others should do unto you, so do ye unto
them; the Lord hath strengthened my weak knees for this work,
and bound about my feeble knees, with bright glistering gold; he
hath guarded me with strength, even to bring confusion on the rich
and mighty, which say they have of their own; and as the Lord
hath bound and guarded me above the breast with a golden girdle,
so hath he bound my heart from doing violence to any, for that
spirit which raised me up from the dead, is a loving spirit, for in
love to the truth will he cut off and destroy all proud evil doers
from his holy rest, but in love, and with love, which labors fast, will
he exalt and strengthen the humble, the meek, the chast, and bre-
kenhearted.

Now to you my Brethren that are thus made by God, and are
become partakers of the godly nature, do I direct this copy of my
own hand writings, and sure it is, that my heart and hand is guided
by a power above, who the world doth call *the Holy Spirit*, other-
wise I should say, my house, my lands, my goods, which are pro-
per unto me by the Laws of men, and I should be like the world,
having a wife and relations, but now I am as if I had none, and use
them as I do the world, which is as I said it was, the Lord is
now come to prove you, whether you be dead unto the world,
with its wayes and fashions, traditions and customes, for doubtless

I am the house of God where judgment is begun, and although I have had many tribulations, afflictions, and fierce trials, yet I expect many more before I enter into the Lords rest; I dare not judge any man for keeping a competent maintenance, considering the worlds cruelty; but an Elect of heaven, that is a chosen out of the world, dareth not claim the priviledge of mans Law, to withhold any thing that should relieve his brothers necessity; I write not this unto you to shame you, or boastingly, as if I, as a man were better or freer then other men, because I give so liberally, but I tell you, as I told you before, the Lord is the giver and taker, it is not my will nor goods, nor my gift as I am a man, neither ought any to receive it as man willing his own will, but when the will of God is done in man, and mans will is no more, then the creature is new, and his old covetous self-seeking heart being done away, he will receive nothing but for his necessities, and that he ought freely to have given him; and as the Lord hath freely given me a new heart, so let it be freely manifested, that the Sower and the Reaper may rejoyce together, and how can it be otherways, God being in us of a truth; but you my friends that have made your vaunts, and brags, and boasted of your freedome in and to God, and that if he would require and call for your lives and estates, you would be free to sacrifice whatsoever he would call for: Consider, hath the Lord spared yours and you from the hardship that others are put upon, if I speak after the manner of men, it is my own condition; terrible things, so as to flin and blood are required and imposed upon me by the Lord, he hath snatched my life and livelihood from me, and stripped me stark naked, not suffering one friend to succour me for the present, but hath exposed my naked body to the devouring teeth of wilde savage beasts in a barren wilderness; nevertheless, the Spirit of the Lord doth compell me to part with all, and obey as aforesaid.

Now that I might not write of the judgment of others, but also write to you what is done in me by the Lord, which is in love is all in general.

NOW my dear friends and people, I will write to you in some few lines the work of God, which have been upon my spirit,

nie, & in my earth I have had fallen upon me the pure water distilled
 out of the Rock of God, which came down to cleanse the earth,
 and to water my earth: so that it might be replenished, to bring
 forth with increase that pure seed of Gods word, in the labour
 on the well husbanded land, for to the most fruitful and Chast plant
 in Paradise; and therein dwelt the seed of our blessed Saviour, and
 himself is the Husbandman thereof: So that when he hath made
 the earth ready, which is man, he will pour in his love, just like his
 spirit, and true righteousness, and shew with tokens the pure heart
 the Gospel fellowshipp, and bring us into his love, for we shall see
 Truly friends, I am to write to you when I am better than God, and
 no more, and what he it made to me is this, in the Husbandry of
 his own work he is this, he follows me with peace so all way, and
 makes me to know that a brother was my self: so that to ex-
 press what I am, is to express God, for that power in me, or that
 powerful power of Gods spirit in self, when Christ who is pure
 life shall appear, then shall I appear with him, or that Son born in
 me, which is the very express image of Gods born in man, which can
 declare the Father, and accordingly he is love in truth, and that is
 the seed which God hath sown in my earth, and when the time of
 the harvest is, it will bring forth the same body as it was when it
 was sown; and in the mean time I am but a stranger to my own
 Countrymen, a stranger to professors, and so to the world: Truly
 friends, Love makes it self with no other then the Son of Love,
 which is to be born in our earth, and so lives in judgment within;
 till the day of the pure manifestation be brought forth then love will
 shine, or be like a City built upon a hill, that love of God which
 is born in others, is that fellowshipp which I have chosen above all
 things beside it self, love hath compelled me, love doth bind me to
 the life of it, and hath governed me, and not I my self to govern
 it, love hath destroyed me, and bound me up again; God will bring
 forth in us those things which are his own, so that we might de-
 stitute of the same one to another, which my heart have felt and
 know, so that I drink at the cup of my own salvation, which God
 gave me to drink of to you: God is my witness, that no unrighte-
 ousness is left in me; nor in my, nor have I any toleration to it in
 my heart, nor against the State, in the things which are of the cru-
 el State, nor any person whatsoever to enjure: but he that is filthy,
 let him be filthy, where love is sown, it brings forth the same again;
 love is like to the ripe grapes, which give a relish to the wine, so

is the life of God in me, when it shall be brought forth in order, and have divine evidence to witness it in the demonstration of the godly nature in treasure, to be that is in true love, abiding in the life everlasting which cannot end, when God hath taught me his love by the quickning spirit, and he hath opened to me the union and communion, which is God, is fellowship, which is in order to the Resurrection of that body of Christ, who maketh it manifest by subduing all things under his feet, when all things are subdued, then is God all and my self nothing, but I have had this Proclamation made in me, which is to take up the pure life of Christ, and his Covenant, and so live in the family of his protection, so that they which live in it, walk as thus, so that he and his are one, so that he is a oneness in all, and all are one, so that there is but one disposition, one quality, and same, one judgment, one in suffering, one in life, one in death, one in mercy, one pity, one in all ruling over all, which is God blessed forever. This being a true harmony amongst us, with such regulations he holds to the singular number one, so that all are to stand still, let God work in them by the power of his will; so now let him that gather, gather in God, so that he that is alive, lives to God, but God is free in me, so if he please to dispose of himself, which is his own in me, it will be in the bright day of God, to manifest love to that Majesty for God doth dwell in our Temples in the acting power, and we have the oneness of that Divine Nature planted in ours; so now we are *Simon* like Lord let us depart, for we know we have seen thy salvation; and as for my part, of that party which is now in me, seeks no propriety in community, but only to know the godly nature which approves it self, and quits it self, it will spoil all our qualities, all our fashions and degrees of our flesh, and rewards of mankind; and from being our selves any longer that union, and communion which I have had with my brother and others is so unexpressible, that the carnal cannot believe, for love is to be manifested by divine life. Truly he that is born of God, and is in the life, and dwelleth in the life, he is the true looking glass, in which love can see its self, a universal deluge is come upon our old world, but that shall life, truth and a oneness in my delight, where there is a true oneness in love, there can be no distance, in order not being, I am free to lay down my life to enter into the new Covenant to live with God, love cannot be known by words, nor charity which we have to all men, love is to be opened, when the

the seven seals be opened, and the Ministry of them in the sea, whomsoever thou art which hath them opened in thee, then thou wilt know thy interest with us in the love and life, which makes us one in the true love. Now the power, that there is a broken longing come amongst the Professors now, and they are broken in judgment, and are torn to pieces, for they know not the Lord, nor that love which passes all understanding, so that my love to you all is peace without wrong or injury to any, so that my brother lives to the substance, so that as he came naked out of his mothers womb, so he is returned again, to live in the naked love of God with Christ in the Resurrection from dead graves, to live in the heavens made without hands, which is without covetousness, vanity, or vain-glory, without wrong, and hath been to this day without wrong to any; therefore suffer us now both friends and people to dwell amongst you without strife, for if any injuries be done by us, we are free, that the Law may take its course with us, we crave but the same peace of you which we give unto you, but if not, we are resolved to follow the Law. Now you know all of you, that Law gains peace, so farewell.

A Song of the true Life.

Come along, come along, you Virgins that purg'd,
And we shall enjoy the life that is free,
And call up the dead, which now we stain,
To live the Resurrection which Christ did regain,
And for so annoy that which did us destroy,
Which was from lust and things that we vain.
A Cup of Love is filled up in me,
And I drink of it continually;
What though my love black seemeth to be,
And is judged by Fools for cruelty,
Yet he is as the balm of Gilead to me,
And I know him in love in the eternity.
What although Christ be ascended on high,
Yet he is come down into humanity,
That the truth of the Father he might maintain,
To hold forth his glory in those which are stain,
Shewing to us the way of man is but vain,
But the second Adam hath restored us again,
Now we are restored into the right way,
And for to demonstrate the Ascension day.

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